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UNITY

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VOLUME XLV. CHICAGO, MARCH 22, 1900. NUMBER 4

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

THE LIBERAL CONGRESS OF RELIGION.

SIXTH GENERAL SESSION.

Boston, April 23-30, 1900.

GENERAL FEATURES.

The opening public session will be held Tuesday evening. Wednesday, Thursday and Friday two sessions will be held, beginning at 10 A. M. and 8 P. M., the afternoons and Saturday being left free for conferences, consultations, social intercourse and the study of Boston, its surroundings and institutions. Saturday evening there will be a reception at Cambridge. Sunday morning visiting ministers will speak in the local pulpits as they may be invited. Sunday evening a general meeting will be held in Cambridge; all the other sessions will be held with the First Church in Boston, corner of Marlborough and Berkeley streets.

PROGRAM.

The following outline program is furnished by the Local Program Committee as preliminary announcement. As will be seen there are many blanks to be supplied by the correspondence now pending, well under way. Further revision may be expected.

Tuesday Evening, April 24. ADDRESS OF WELCOME.

Response by Dr. H. W. Thomas, of Chicago: What the Congress Stands For.
Sermon, Rev. R. Heber Newton, of New York.

Wednesday Morning. PHILOSOPHIC SESSION.

The Progress of Thought in this Half-Century, Prof. C. C. Everett, of Harvard University.
The Philosophic Basis of Theistic Faith; or, Humanity a Spiritual Organism.
The Curve of Social Progress. Prof. Edward Cummings, of Harvard University.

Wednesday Evening. SCIENTIFIC SESSION.

The Scientific Bequest of the Nineteenth to the Twentieth Century, Prof. A. E. Dolbear, Tuft's College.
The Spiritual Significance of Science, Professor N. S. Shaler, of Harvard University.

Thursday Morning, April 26. HISTORICAL AND COMPARATIVE.

Religious Ideas of the Hindus, Swami Abbedananda, India.
Comparative Study of Christianity and Hinduism, Rev. Bijin Chandra, Pals, of the Brahmo Somaj, Calcutta.
Religious History in the Making, Rev. S. M. Crothers, D.D., of Cambridge, Mass.

Thursday Evening. SOCIAL SESSION.

Religion a Vital Factor in Industrial Problems, Mrs. Frederic Nathan, of New York.
The New Social Conscience.
Political Reform. Mayor Samuel M. Jones of Toledo.
The Gain of Institutional Work, Ch. Sprague Smith of New York.

Friday Morning, April 27. INSTITUTIONAL.

The Church and Social Unity, Charles B. Spahr of the *Outlook*, N. Y.
The Church the Unifier of the Community. In the Country. In the City.

Friday Evening. FRATERNAL AND INTERDENOMINATIONAL.

Our Positive Affirmations: What We Care For Most.
Pres. W. H. P. Faunce, D.D., Brown University, Providence R. I. Rabbi E. G. Hirsch, Ph.D., Chicago.

Saturday, April 28. BUSINESS SESSIONS, as may be needed.

Reception at Cambridge.

Sunday, April 29. In **Morning**, Local Churches occupied by Members of the Congress.

Evening. Meeting in First Congregational [Trinitarian] Church, Cambridge.

RAILROADS.

All railroads east and south of Chicago and St. Louis will carry delegates at one and one-third rate. In order to secure this a minimum of one hundred delegates must pay full fare to Boston, taking certificate of the same from the agent from whom they buy their ticket. This will entitle them to return ticket at one-third rate. Further announcement of hotel headquarters and rates will be made.

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CARTER, REV. CHAS. FRANCIS [Congregational], Hancock Church, Lexington, Mass., Chairman Sub-Committee on Program.
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DOLE, REV. CHARLES F. [Unitarian], Jamaica Plain, Mass.
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TOY, PROFESSOR CRAWFORD HOWELL, LL. D., Harvard University.
VAN NESS, REV. THOMAS [Unitarian], Second Church, Boston, Mass.

UNITY

VOLUME XLV. THURSDAY, MARCH 22, 1900. NUMBER 4

There is certainly a large amount of worldly sagacity expressed in Mrs. Eddy's advice to Christian Scientists, that when the law insists upon it her followers should submit to vaccination and then appeal to the gospel to save them from any bad effect resulting therefrom.

In view of recent agitations concerning the morality of certain dramatic performances, The Actors' Church Alliance, with headquarters in New York, is making a timely move against that "corporate greed" which deprives the actors of their Sunday rest and crowds them not only into corrupting performances on the stage, but submits them to corrupting pressures and necessities behind the scenes.

Dr. Lewis G. Janes has been lecturing in Boston on "Patriotism in the Training of the Young." He said:

> The great amount of immigration to this country from others is the result of unjust and overbearing laws at home. Take nations from the time of Rome, and the cause of their downfall is due to impositions on the liberties of the people. All of these things are examples absorbed by the young mind for good or evil. It remains then, to show the children the injustice of crowding down their fellowman, thus destroying liberty, which is the life of patriotism. Show me a country where I can help my fellowman, and there will I make my abode, where liberty and patriotism go hand in hand.

The recent tenement house exhibit in New York is pronounced by an exchange as "one of the greatest missionary efforts the city has ever seen." Let in the light here as elsewhere. Let the world know how people live under the regime of "Get all you can and hold all you get;" and how they might live under the regime of,—"give every one a chance, hold every one responsible not only for the money he owns, but for the way in which it is earned," and many of the cruelties, barbarities and degradations which now exist will vanish.

We hold our proofs on their way to press long enough to say that the last word from Boston is that the First Congregational Church of Cambridge, Rev. Alexander McKenzie, D. D., pastor, has cordially tendered the use of their church for the closing session on Sunday evening. Nothing could be more fitting than a closing benediction in this church of the fathers. It will be noticed also that we have added the names of Doctors Taylor (Methodist) and Perin (Universalist) and Rev. R. N. Bellows (Unitarian) to the local committee and the names of two native Hindus to the program. Rev. Mr. Carter, chairman of Program Committee, will have further interesting announcements to make soon.

The "Chicago League of Religious Fellowship" held another significant meeting last Monday. The meeting was held in the social rooms of the New England Congregational Church, on the North Side. Rev. Mr. Barton of the Congregational Church of Oak Park, read the paper setting forth the unity that binds the denominations and the argument for more of it. Rev. Mr. Rondthaler of the Fullerton Avenue Presbyterian Church, Rev. T. B. Gregory, the leader of the liberal movement that worships in the Chicago Opera House, Mrs. Coonley-Ward, and the Editor of UNITY and others took part in the discussion. The combination of elements, the confident utterances of the speakers and the communion of spirit expressed in the joint luncheon that followed, all point to hopeful things.

We print again the program of the Boston meeting and call particular attention to the possibility of western friends to combine pleasures and profits of many kinds by arranging to visit Boston at this time. If any considerable number desires to join the party, an itinerary can be arranged that would go without additional charge by the way of Washington, Philadelphia and New York, with stop-over privileges on the way back that would enable the tourists to visit Washington while Congress is in session. If a party of twenty or more unite, a special Pullman car would be put at the service of the party, which could be sidetracked at different places, according to the wishes of the tourists. Parties interested in this scheme are invited to correspond at once with the General Secretary, the Senior Editor of this paper.

The People's Pulpit is finding at this time most interesting illustration and splendid justification at least in Milwaukee and in Green Bay, Wisconsin. On March 11th the Senior Editor of UNITY spoke in Pabst Theatre, Milwaukee, at 3 p. m. to an audience of upwards of fifteen hundred souls. The lower floors and first gallery of this leading theatre of Milwaukee overflowed into the upper gallery, and what was more significant, the audience was black with men, perhaps seventy-five per cent being of the alleged "non-churchgoing" gender. The great organ made its high contribution to the worship. Hymn, scripture and solo all contributed to the impressiveness of the service which was in charge of Mr. T. E. Barr, the special Secretary appointed by the Liberal Congress for this work. The listening was such as ought to bring out the best possibilities of a preacher. On the same Sunday Rev. J. M. A. Spence and Rev. William Forkell were addressing an audience at the leading theatre of Green Bay, over a hundred people failing of admission into an auditorium that had a capacity of twelve hundred. Both these young men spoke out of the wisdom of their latest study and out of the earnestness of their highest inspiration. The Milwaukee movement is hopeful that arrangements are nearly completed which will secure a continuation of the services for at least one year, a movement that enlists the co-operation of most of the pastors of the city.

But let none of these workers be intimidated in their work by the gruesome prophecy of a waning interest and speedy death of such work for each of these services is its own justification; prophetic heights are often reached which may not be held. The best things in the world at any given time are prophetic and prophecy always has an unrealized and for the time being an unrealizable element in it.

Our London contemporary, the *Enquirer*, the organ of English Unitarians, finds itself compelled to face the issue which the English war has forced upon it, as many of the religious journals of America have been called upon to face the issues raised by the Philippine war. In an editorial entitled "Ought We to Be Silent," the Editor tells of the large body of correspondents which his protests have called forth, favorable and otherwise, an amount too large for publication under any theory, and in this manly fashion he accepts the duty of speaking his honest convictions. Any other position than that taken in this paragraph seems to us scarcely worthy a religious journal:

One rather severe critic, for whose long letter we have no space, is willing to receive from ministers instruction in theology, but says that he does not require their assistance in the matter of his political opinions. We are not aware that they have presumed to interfere in any way with his opinions, nor do we gather that he would deny to them the right of forming and expressing their own independent political opinions, lightly as he may regard their judgment in such matters. We have been reproached for saying that the question of the justice or injustice of the war is not a question of party politics. We can only repeat that, as we understand it, it is a question of national and of international concern, on which distinguished members of both political parties in this country are divided, and it is a question on which every citizen of the empire is bound to the best of his ability to form an opinion, and if he have a strong conviction, then fearlessly to act upon it.

It is, no doubt, much easier and pleasanter to remain silent when one holds unpopular opinions, and it has been painful to us to know that the convictions with regard to the war expressed in the *Inquirer* during the past months are regarded with the strongest disfavor and dissent by a number of our readers. On which side the majority would be found we do not know, and have not considered it our business to inquire. What we are quite clear about is that, unless our religion is altogether vain, we must all be concerned with this matter, and with charitable judgment and generous consideration for the views of others, must see to it that we are true to our own convictions. The Inquirer may, for a time, have to bear the hostility or the cold neglect of some old friends, but it will rejoice, we are confident, in the earnest support of others, and the generous forebearance of the very large majority even of those who disapprove of its action in this matter, but who desire above all things, both in pulpit and press, honest conviction and fearless utterance.

Lucinda Hinsdale Stone.

In the eighty-sixth year of her age Mrs. L. H. Stone of Kalamazoo, Michigan, has fallen asleep. Mrs. Stone's name and words have been familiar to the readers of UNITY from its inception. She was instant in season and out of season in her advocacy of ideals dear to it. But few of our readers have entered so persistently, continuously and intelligently into the propaganda which this paper represents. Up to within a few weeks of her death the editorial table held her words of cheer and wisdom.

Mrs. Stone is familiarly known as "the mother of women's clubs." This she was in a striking sense, having organized not only the club that claims to be the first of the kind, in 1852, but having been a persistent and consistent advocate and representative of what is one of the unique features of the last half of the nineteenth century. But Mrs. Stone was much more than this, being the "much more" she escaped the dangers of the "club woman" and carried none of the unpleasant characteristics that sometimes attach themselves to those long trained in this school of cleverness, which gives a readiness that exceeds their resources, a promptness unbacked by the larger wisdom that comes from broad contact, studies and sympathies that travel on long and unconscious lines.

Mrs. Stone was in the first place a woman of broad culture, one who in her youth traveled the road which at that time at least was supposed to be possible only to the masculine gender. This preparation of her youth was enlarged by long years of teaching, reaching from the southern governess in the times of slavery to a college professorship alongside of her husband who for twenty years was president of the Kalamazoo College. And then Mrs. Stone was a reformer in the best sense of the word, a woman who made the elevation of her kind her first business, who espoused the cause of the poor, the neglected, the ignorant and the corrupted. Her travel was extensive. Her reading was comprehensive; wherever she went and whatever she read she detected the ethical import and she added the ethical emphasis. Hers was one of the few spirits that deserve the word "liberal." She was a devotee without superstition, a rationalist that had escaped the blight of schism. Her liberal religion was never identical with a negative propaganda. In welcoming the new thought she cherished the old. One of the wisest promoters of the Peoples' Church in Kalamazoo, a Mother Superior to some of its tenderest activities, she was none the less at home in a cathedral, the outside and inside of which continued to minister to her spirit. She drifted out of the world with the rhythm of Tennyson's "Crossing the Bar," Whittier's "Eternal Goodness" and Browning's "Rabbi Ben Ezra,"—as recited by her friend and pastor, Mrs. Caroline Bartlett Crane,—in her ears. But none the less welcome and none the less familiar were the great Bible texts, the mighty sentences of the Psalms and the soothing consolations of the Gospels.

We know of no one, man or woman, left in America, who rejoiced in as wide and as long an acquaintance with the great and the good in all parts of the world as Mrs. Stone. Years ago she carried abroad with her cordial letters of introduction from Ralph Waldo Emerson to such people as Mrs. Gaskell and Miss Muloch. She walked and talked with Admiral Dewey in his youth in the streets of Athens and the whole range of American womanhood and manhood through her long life seemed to move under her eye, and thousands rejoiced in her companionship and cooperated with her in her high work.

Mrs. Stone was an elderly lady when the present writer first knew her but that was more than a quarter of a century ago; during this quarter of a century she has accomplished an amount of work that the young women may well emulate and may well rejoice in if accomplished. In her death as in her life there

is no cause for regret, and we turn to the most virile of modern poets, the bravest and most independent of the sons of light for an adequate expression of our estimate of her personality and her message. The words that represent the dying message of Robert Browning fitly belong to her though they were written of himself, for she also was—

One who never turned her back but marched breast forward,
Never doubted clouds would break,
Never dreamed though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

No, at noonday in the bustle of man's work-time
Greet the unseen with a cheer.
Bid him forward, breast and back as either should be,
"Strive and thrive!" cry "Speed,—fight on, fare ever
There as here."

Starving India.

The first number of the "Sheldon edition" of The Topeka Capital gives two columns to "Starving India," the head lines announcing that fifty million are affected by the famine and that the conditions are growing worse. Lord Curzon is quoted as saying that while the government may be depended on for earnest effort to save life, the problem is so terrible that it needs "the supplementary help of the generous of all lands for the situation is rapidly growing worse." Stimulated by this painful reminder from the Kansas daily perhaps the Chicago Times-Herald of last Friday, has an editorial on "Famine Stricken India," setting forth the facts that there were four million people last February in India receiving government relief, far exceeding the record of all preceding years, and it looks forward to an increase during the approaching months until there will probably be ten million people who will starve next July, unless they receive aid from the government or otherwise. The territory thus affected amounts to 445,000 square miles, and contains a population of twenty-one million. Last year the government expended perhaps fifteen million dollars, but this editorial looks for the doubling of that sum. The Chicago editorial closes with an appeal to Chicago charity to save starving India, but winds up with the statement that "this is a luminous revelation of the value of British rule to India; otherwise under the native princes the people would die like insects." We reread the editorial to reassure ourselves that the editor is not joking. This sounds like a mediaeval argument for the blessings of Christianity based on its alms giving accents while the pest-smitten Lazaroni were rotting under the shadows of the magnificent cathedrals of Europe. So today the most expensive and perhaps the noblest railway station in the world is in Bombay, reared under English management, and still these starvelings are dying under its shadows. A. R. Wallace, the scientist, shows that most of the famine and plague smitten land is inside British India, and that it still obtains after a century of British rule and nearly half a century of supreme English power. In every other part of the world plagues and famines vanish before the advance of civilization. Here they obtain, and the English government is found groaning over its burden of perhaps twenty-five million a year of charity fund while it is spending perhaps that much of money weekly in pushing its "civilization" into South Africa or in "Protecting" the suffrage and taxation rights of a few thousand of its adventurers who of their own choice went out to the Transvaal in search of gold, and diamonds, who by their own choice could have left any morning if they did not like the climate or the people. Lord Curzon, Governor General of India under the British flag, is appealing "to the generous of all lands" to help these starving British subjects, while the administration at home proudly boasts that it will fight the modern world rather than brook any interference with its military proceedings in Africa. The facts revealed in the parliamentary papers and published in Wallace's "Wonderful Century" pp. 339-341, need to be reckoned with by our contemporaries who are so sure that India needs the strong arm of a foreign and remote government to keep its citizens alive. India has been a Godsend to the impecunious aristocracy of India needing lucrative positions. It has doubtless stimulated English commerce; but is not Wallace right when he holds these advantages responsible for "the enormous fiscal burdens under which the natives of our Indian Empire continue to groan, hence the opium monopoly and the salt tax, hence the continual refusal to carry out the promise made or implied on the establishment of the Empire to give the natives a continually increasing share in their own government and to govern India solely in the interest of the natives themselves." Let those who would emulate the imperialistic triumphs of England in India look well to the skeleton in the closet. We would not divert any American moneys from this "starvation fund" of India, but something needs to be done further back.

Giordano Bruno and our Times.

The passing with so little notice of the ter-centenary of Bruno's martyrdom would seem to indicate that his memory has but partially emerged from the eclipse of papal condemnation. It is not the fact of martyrdom that renders his death memorable. What makes this anniversary of that event significant is that few names, contemporaneous or subsequent, are so closely related to the present. It was for refusal to withdraw a scientific conviction—acceptance of the Copernican astronomy and a monistic conception of the universe—that Giordano Bruno suffered death at the stake, in the Campo di Fiori of Rome, February 17, 1600.

The three hundred years that lie between the martyr-pile of Bruno and the present hour do not separate him from the active influences of today. He was the earliest to place upon a sound basis of reasoned thought that comprehensive idea of the universe which knows no sectional lines of circumscription, but grasps all reality in one indissoluble relationship. The first to die for the universal right of reason and in denial of ecclesiastical authority over scientific discovery, the lapse of three centuries finds that fundamental truth for which he suffered alone laid as the basis of whatever is vital and constructive in either philosophy or theology.

In view of this, there is occasion for sad reflection

in the evidences that the spirit which burned Bruno is not yet wholly exorcised. It is rife in the world today,—the veritable substance and manifestation of atheism. It is not through liberalization of Rome that the excommunication of Dr. Mivart is a farce instead of a tragedy. The steady emancipation of the common mind has rendered such a blow impotent; it has not changed the will to strike. Protestantism can boast but little. The process here has gone farther, it is scarcely anywhere complete. Persistent claims of vicarious authority, delegated of God, over the mind and conscience still are far from uncommon. Every denomination has its Bruno. To such influences as Bruno's noble death is due the fact that each has not also its Bruno's stake.

When will the world have learned the first lesson of faith? Bruno's heterodoxy is far on the way to become the height of orthodoxy. Every one who has added to man's spiritual possessions has been called heretic. That only is heresy which would quench the spirit's light in another's bosom; that only is religion which brings the soul into primary relations for itself with God. Men are not truth's freemen so long as they can talk of "toleration." Toleration is a small, servile word. Toleration cannot co-exist with reverence for the truth as such. It is not only a right but a duty to maintain that intellectual and spiritual integrity which both respects another's conviction and defends one's own. Herein lies the moral grandeur of Bruno's, "I ought not to recant, and I will not recant."

The singular modernness of Bruno's thought and his truly scientific attitude toward truth, phenomenal for his day, should commend him always with warm affection to every lover of liberty and make him an ally in every endeavor to break the shackles of dogma and of ecclesiasticism.

GRANVILLE ROSS PIKE.

Jest keep the heart a-beatin' warm,
Be kind to every feller;
Look for the rainbows in the storm,
But—carry yer umbreller!

Be brave to battle with the strife,
Be true when people doubt you;
Don't think that money's all in life,
But—carry some about you!

An' when it's time ter shuffle off,
An' you have done yer mission,
Just put yer trust in Providence,
An'—call a good physician!

—*Atlanta Constitution.*

Correspondence.

THE CHOICE OF BOOKS FOR CHILDREN.

Library workers here at Chicago, as well as elsewhere, are finding it hard to make up "reading lists" for children from six to ten years old; in fact, some who are otherwise quite ready with suggestions state that they rarely know what to recommend for boys and girls of this particular age. Cannot some readers of Unity help them out by sending the editors a list of good books which they know to be specially adapted to children over six years old but not yet over ten?

ALBERT S.

Good Poetry.

In Memoriam.

Great Greece hath her Thermopylae,
Stout Switzerland her Tell,
The Scott his Wallace heart—and we
Have saints and shrines as well.
The graves of glorious Marathon
Are green above the dead,
And we have battle-fields whereon
The grass at root is red.

Not only in the grizzled past
Tingled heroic blood;
Not only were its swart sons cast
In knightly mold and mood;
Altar of sacrifice perfumed
Our hot, sulphuric air;
And Sidney's shining manhood bloomed
Around us everywhere.

Brands, regnant as the stainless sword
That grazed King Arthur's thigh,
What time our battle instincts stirred,
Flashed bare beneath the sky;
We felt the rowels of honor prick
As keenly as did he
Who sowed his savage epoch thick
With perfect chivalry.

Coeur-de-lions on every field,
Sweet saints in every home,
Through whose dear helping stood revealed
The joy of martyrdom—
Compassed by whose assuring loves,
Our comrades dared and died
As blithely as a bridegroom moves
To meet his glowing bride.

Though tears be salt, and wormwood yet
Is bitter to the taste,
God's heart is tender, and doth let
No sorrow fail or waste.
O mothers of our Gracchi! when
You gave your jewels up,
A continent of hopeless men
Grew rich in boundless hope.

Beneath the outward havoc, they
With which the land is scarred;
Unheralded our splendid braves
Went forth unto the Lord;
No poet hoards their humble names
In his immortal scrolls,
But not the less the darkness flames
With their illumined souls.

Beneath the outward havoc they
The inward mercy saw;
High intuitions of duty lay
On them as strong as law;
Beyond the bloody horizon
They marked the soft rains stored,
And heard heaven's tranquil voices run
When earth's fierce cannon roared.

O, little mounds that cost so much!
We compass what you teach;
And our worse grossness feels the touch
Of your uplifting speech.
You thrill us with the thoughts that flow
In Eucharistic wine,
And by our holy dead we know
That life is still divine.

—*Richard Realf.*

A well known Marblehead motorman found a carrier pigeon in his yard recently. Seeing that the bird was in an exhausted condition he took it into the house, and, after giving it all it could eat, improvised a perch by putting a broom across between two chairs. Here the weary bird rested for three hours or more, and was then allowed to depart, the motorman having first fastened a note to one of its legs telling of the incident. A few days later the man was surprised to receive a postal from the bird's owner in Brockton, saying that it had arrived safely and thanking him for his very kind and humane act.

—*Salem News.*

English Unitarians and the Boer War.

Editors of Unity:

I have never been more proud of being a Unitarian than since coming over here and seeing how steadily and heroically, from the beginning, the great body of our English Unitarian ministers have stood for grace and justice to the Boers and arbitration of differences, in the face of all the forces that have been making for war and conquest and the subjugation of the weak to the strong. The subject came up in our London Unitarian ministers' meeting last month, and nearly every one, I believe every one, present, took the ground that the war ought to have been prevented and might have been. The same spirit of jingo imperialism and militarism that has produced such evil results in America during the past two years, is rampant here. At present it is in power, and is paving its way. But there is a better England that feels deeply the unwisdom and the wrong of it all, and that will be heard from by and by, when the war stops, and the war fever has passed, and the nation has time to think seriously of its losses in brave men, in the confidence and respect of the world, in the estrangements and race hatreds in South Africa, and in the heavy war tax that will have to come out of the hard earnings of the British people. Both our London Unitarian papers, *The Inquirer* and *The Christian Life* have been from the beginning on the right side. And some of the strongest utterances that have been heard in England against war and the sentiment that in national affairs might makes right, and in favor of those statesmenlike and Christian principles which were enunciated at The Hague Peace Conference, have come from Unitarian pulpits.

I write this note especially to send you the following appeal to the British government, signed by 150 of our ministers, which has been recently presented to Lord Salisbury, the premier, and which this morning appears in the London daily papers:

"We, the undersigned, being ministers of religion connected with Unitarian, Free Christian, Presbyterian, and other non-subscribing churches, deeply deploring the present war in South Africa and convinced that its prolongation must be destructive of those feelings of amity and good will between ourselves and our neighbors, which it has ever been the object of a wise statesmanship to foster and promote, would respectfully impress upon your lordship our most earnest desire that the British government should, at the earliest available opportunity—the integrity of British territory having been assured—by overtures for an armistice or otherwise, prepare the way for negotiations with the governments of the South African Republics, with a view to ensure an effective and enduring peace on such terms that, while justice shall be accorded to British subjects resident in the Transvaal, it shall be manifest to the world that her majesty's government is animated by no spirit of revenge, and seeks neither goldfields nor territory, but desires, above all things relations of kindness and good will between the English and Dutch races in South Africa."

We are sometimes troubled as Unitarians because our members are few. Let us rather glory that we belong to a company, be it large or small, whose business it is to be found always on the side of liberty as against tyranny, of the oppressed as against the oppressor, of right as against wrong, of the principles and methods of an enlightened and truly Christian civilization, as against the principles and methods of an unscrupulous plutocracy or a military barbarism, even if these are disguised under the name of Christian civilization.

J. T. Sunderland.

Highgate Church, London.

The Problems of Religious Conferences.

The discussion in a thorough going and honest fashion of questions that vitally concern human interests, activities and ideals, is not only desirable but frequently profitable. This is peculiarly so at the present time. There is a multitude of burning questions to which any thoughtful body of men might give sympathetic and critical consideration without giving out the slightest suggestion of having descended to trivial, stale and unprofitable things. This has been conspicuously the custom of religious conferences, especially the conferences of liberal churches. These bodies have raised and examined sanely, reverently and thoroughly the most vital problems of human life and thought. The aim which they seem ever to have held in view, although perhaps not always fully realized, has, on the whole, been to get a clearer consciousness and better mastery, both in their theoretical and practical aspects, of deep and abiding principles, of world-wide important truths, of high, ethical and religious ideals, which save and liberalize mankind. Finality and unanimity of judgment such conferences may not have achieved. But, certainly, they have been productive of some good results in individual and social life. The perpetuation of the custom of annual and even semi-annual assemblages of this character is prima facie evidence of solid compensation, be it intellectual or inspirational, or both.

But—and this is the point we desire to direct attention to—a set of a dozen "questions" propounded, and presumably considered, by a recent conference of Unitarian and other independent churches, is altogether startling because of its egregious contradiction of the just hinted interpretation of the aim of such collective and organized effort. It quite forces the inference that there is a peculiar mental blindness to the live religious problems of the day. And it is strongly reminiscent of the enucleated, inane and stupid puzzles which commanded the attention and ingenuity of a certain, somewhat mythical, body of verbal quibblers and casuists of a former historical epoch. Of the whole set of questions but one seems "worth the candle," and that by virtue of the unlimited possibility of answers. "What do you think," so runs the query, "is most needed in our liberal churches today?" Had this question, somewhat differently formulated, been the theme of the hour, there had been no doubt of the immediate value of the discussion, or any cause for criticism. The problem would have been illumined from many sides. The rich and varied experiences of the energetic and valuable members of that organization would have contributed to a decidedly clearer insight into the essential elements and function of true religion. And there is at the present time a real need of a fuller recognition of the end and aim of religion both in individual and social life, together with a more masterly selection and employment of means and methods of realizing religious aspirations and ideals. Men need to appreciate more adequately what the religious life is; that it is but the life of "clarified common sense," the life of instinct made conscious, rational and moral. How to reach and really to help our fellow men, to awaken in their consciousness high ethical and religious ideals which will guide them in complete living, in recognizing their social relations and responsibilities, in appropriating and utilizing their rights in order to the satisfactory fullfilment of their duties,—this is the problem, however inadequately stated, which must confront every lover of man and worker of righteousness, and on which each would joyfully receive the carefully sifted reflections that his fellow laborers can contribute. The existence of so great a need and such pressing problems makes it all the more unintelligible why any one should resort to such decidedly private, provincial and even trivial questions for a

general discussion by a body of such large and liberal minded people.

In order that "the hour may be well improved," such questions as the other eleven should be tabled, and any one of the many really important problems of life be given careful consideration. Not to weary the possible reader we select a few from this list: "(1.) Is Ministerial Visitation of the Sick Desirable? (2.) Does a Conference Have the Right to Ordain a Minister? (3.) Are Ministers More Liable to Preach above Than Below the Heads of Their Congregations? (4.) Why Do Men and Women Say that They Give to the Minister and to the Church but Pay the Teachers, Doctors and Lawyers? (5.) Is a Member of a Church Ever Justified in Public Criticism of His Minister?" And so they run.

One hears much of "Liberal" religion, and sometimes of the religion that makes men free, not from, but in this phantasmagoria of interests, ideals and activities. The two are not always identical, perhaps never practically. The unity and identity of the essential content of these (antithetic) phrases will be an incontestable step in the realization of the function of religion, the value of the church in the work of saving men, redeeming them unto the life of truth, justice and the beauty of wholeness. EMPIRICUS.

A Word for the Loud Bill.

We gladly give room to the protest of our correspondent, but still we are unconvinced. Doubtless there is much trash floated as "second class matter" and much can be said against cheap publications or cheap editions of good publications, but they must and will bring their own corrective. The same argument pursued by our correspondent has been used against cheap editions of great works; it was held by even so great a philanthropist as Ruskin who feared to popularize the prices of his own works lest they might be degraded thereby. If further legislation can circumscribe the abuses of the present law let such legislation be passed, but the sweeping requirements of the "Loud Bill" is a blow at all small newspapers and would be another indirect agency for centralization, increasing the power of the powerful and weakening the weak. No sample, editorial, exchange, gratuitous or unpaid copies of any kind could be passed through the mails at present rates. Certainly there ought to be a way of suppressing the "idiocies" that circumscribe the power of the "pious sermonettes," whatever these may be, if they are fraught with usefulness and contain aught that is helpful, besides suppressing the papers themselves. This, to our mind, would be killing the goose that lays the golden egg.—*Editors.*

TO THE EDITORS OF UNITY:

I was sorry to see your editorial note on page 20, against the Loud Bill, for while I agree with you that we may be unwisely economical in our National postal outlay, yet it would certainly be worth a good deal to the people—more, probably, than we should at first realize—to have one cent letter postage and a cheaper parcel postage, both of which are now made impracticable or extremely difficult in consequence of the immense deficit caused by the "Second Class" privileges in question. And apart from the pecuniary argument, these privileges, instead of offering, as you urge, a counterbalancing good, are really the chief objection to the present law. They encourage the sending broadcast over the land of a perfect deluge of gabble and foolishness, with here and there a lone straw of seriousness or science, dancing half submerged upon the waste of waters, like the pious sermonettes which the Sunday papers sandwich between the last society scandal and the idiocies of the "funny page," to soothe their own consciences or persuade their readers that they have "been to church."

Seriously, I cannot but regard as one of the curses of our time the flood of novels which is simply killing for the million all serious reading. Let the "Sample" periodical be still favored, if you will, but why should not the publishers in question pay the same prices for mailing their books that the others have to pay? Every one knows that the guise of "Serial" publication is the gauziest pretence. Our "Cheerful Letter" and "P. O. Missions," neither of them helped by the present law, are cramped and discouraged in their heavenly work for the want of cheaper rates on first and third class matter. Why not return to a truly American and democratic system, which shall discourage doubtful literature and make possible a genuine cheapness in postal facilities? Sincerely Yours,

H. D. CATLIN.

Gouverneur, N. Y., March 13, 1900.

Proceedings of the Wisconsin Congress of Religion.

Held at Green Bay, Feb. 27-28, 1900.

WEDNESDAY MORNING.

The Congress opened at 9:30 o'clock, the Rev. Dr. Thomas presiding. After devotional exercises the chairman said:—

Our general topic for this forenoon is, "The positive qualities of the new theology." The liberal movement has passed the negative period; we are not in the work of tearing down, but working along the nobler lines of building up. We are here to affirm and here to construct; and the first address will be upon "The Search for the New Theology," by the Rev. C. E. Varney, pastor of the Universalist Church at Monroe.

THE SEARCH FOR THE NEW THEOLOGY.

By Rev. C. E. Varney, Monroe.

The search which is now on in the theological world is not always and necessarily a conscious search. It is more often a yearning struggle, a dissatisfaction with the present, and a fear for the future. There are many who are surging ahead with the lighted torch, "search for truth," but there are many more who are in a maelstrom of doubt and despair.

The new theology, as usually understood, stands for a liberal orthodoxy. It is sometimes thought to be a return to the theology of Jesus, and again it seems to be purely "Christian agnosticism." Properly interpreted, it is the new God science of Christian unity and progress. Let us think of it as something more than the teaching or inference of any class, as something that embodies the unfolding of the higher and broader religious conception.

The search for the new theology, then, might well mean: the struggle of the theologian in the endeavor to solve the present religious problem. The struggle of the average minister today can be likened to nothing so well as it can be to the temptation of Jesus in the wilderness. After Jesus had been baptized He was impelled by the spirit to go into the wilderness. Through John He had received public recognition. Therefore He went into seclusion to outline the work that was before Him. Poor art and crude interpretation have so closely pictured a personal devil and a material temptation, that Jesus' battle and victory lose much of their personal hold on the humanity of the present time. A student of demonology, who is also conversant with the customs and conditions at that time, obtains a better conception than that. He is able to see the inner meaning, and is also able to apply it to the present conditions. The temptations of Jesus, while not as material and crude as often believed, are not the less real. They are more real because of their subtility. The tempter whispered to Him, and He saw how riches might come to Him, might come in such plenty that it would be as though the stones about Him were bread. Again the tempter whispered, and He saw that should He ally Himself with the temple forces He would be sure of certain and popular victory. The good that He might do almost blinded Him to the veiled wrong of throwing Himself into the midst of the priests and those in authority.

The power of the third temptation can be understood only by the patriotic man who is imbued with the military spirit. The boy Jesus had been filled with the consciousness of foreign oppression, and He well knew the need and desire for freedom. The glory of the great conqueror, freeing God's people, seemed for a time a greater glory than the simple work of the unrecognized wandering rabbi, who was to bring spiritual not material freedom.

Every man who has gone into the service of the Master since that time, has, if his work has been at all valuable, been driven into the wilderness of temptation. Too few have been the victories scored, but the new spirit or the new theology is an evidence that more are now becoming victorious.

The Gospel record shows that the tempter left Jesus for a time. More than once He had a fierce conflict. This is also true of the modern theologian. This so-called "search for a new theology" is a constant series of struggles. Many times the minister hears the tempter and many times he hesitates, and sometimes he conquers. When there is a victory then there is another link cut out of the old chain of barbaric Christianity.

The young clergyman often begins his work borne down with more or less college and seminary debt. At his first three hundred dollar call he looks in dismay. The dismay, however, is not equal to that at the close of the first or second year when there is no increase in salary, perquisites, church members, or local morality, no increase in anything, in fact, except in debt and possibly family expenses. Then he sees his wasted powers. He sees how well he could have done in law or medicine. He sees how much better he could run a certain business. He becomes so disheartened that were he able to turn stones into bread he would open a bake-shop. The grimness of this battle cannot be conceived save by those who bear the scars. He has sympathy with the hypnotizing book agent and he envies the glib life insurance man. The glossiness of his suit, the meagreness of his library, and the magnitude of his desires blind him to the words of comfort and inspiration he has spoken, and to a degree hide from him the power for good that is in his calling. We have learned that we cannot talk religion to a hungry man, and the bread temptation is a hard one for the young minister to face. But the same courage and fortitude that brought him to the time of his ordination is usually able to carry him to a temporary victory at least.

When a minister's talents begin to get a little of their proper recognition. When the bread comes in a little more easily and sometimes brings a cake and a chicken or two. Then the keenness of that struggle abates and the tempter comes in another form. There are a few more books and papers. There is more time for higher thinking when the living is not too plain. Here, then, is the great temple temptation. Here in the search for the new theology, the question is more or less clearly asked, "Shall I proceed?" How often this conflict has been faced. We have not enough sympathy for its magnitude. As Jesus had Judaism instilled into the very fibre of his body, so, many men have certain doctrines so ground into them that any change is difficult to decide upon. This makes the struggle hard, but the force of the temptation comes in the desire to be allied with the popular temple forces, to be in the select orthodox circle. We sometimes smile at the esoteric doctrines of the ancient religions. But in this hour of transition we find many who have an esoteric Christianity. One minister in a confidential conversation recently, said, in regard to the fundamental doctrine of his church, "I think that it is the hoodoo of our church and it ought to be changed." "Would you so state it publicly?" I asked. "No," he replied, "I would not, yet." He is but a type of many. One other said to me not long since in regard to a belief, once thought necessary, "Oh! Brother Varney, none of us believe that now, you know." Still he goes on teaching just as though it were true and as though he believed it. He and many of his comrades cannot leave the old temple and its customs. They even advise their younger friends to remain. They teach doctrines they have outgrown but which they try to convince themselves the people need. More and more keenly the search is being made. More and more do brothers talk to brothers, so that the sense of isolation is not so pronounced. More and more are the advance thinkers coming to see that they are not alone, but there is a great, though timid, body moving slowly forward with them.

The tempter urges his victim to keep in touch with the popular party and to juggle with the old terms, pleading meanwhile that more good can come from his remaining quiet, than can arise from his speaking the truth. The possibility of good that may arise from this course of conduct, makes the search difficult and the temptation more subtle to the conscientious. Our sympathy should be with those now in the wilderness, who are daily suffering, because the tempter seemingly proffers something good, and who cannot see their way clear to say, "Tempt me not, I must do the will of my Father."

The third temptation in this parallelism is the temptation of worldliness. It comes in the fulness of the settled work. This temptation has existed ever since Christianity has had its ordained servants, but now in the age of expansive commercialism, it is much more prevalent. It is sometimes called patriotism and progress, but it is more often catering to the plutocrat. To Caeser is rendered all things that are Caeser's and to God is rendered what Caeser does not claim. It is pleasant to be on the side of the material powers in the community. It is easy to ignore the temperance problem when the average church member is afraid that agitation may hurt his business. Satan has bought many a church and preacher with an increase in salary or the clearing of a mortgage. Many a so-called influential member has advised the minister to go slow. And when he has gone slow and has preached against the sins of strangers and against the iniquities of other cities, when he has lauded the mortgage-lifter and the college-builder, when he has preached to well-clothed bodies and thread-bare souls, then he is given a trip to Palestine, so that he can see how he has improved on the Great Pattern. Or else because of so much income and so little thinking he is able to resign in his prime, and enjoy the interest of his well-invested salary.

Many of us would know this temptation in its extreme form. But when it is rolled in the local dust and looks so home-like, we cannot so clearly say, "Get behind me Satan."

There are those who advocate the uniformity of garb in the pulpit, so as not to detract from the service. There should be a uniformity of garb in the pews so as not to detract from the force of the pulpit. The minister who sees his subscription list cannot become an impartial sociological student. In his search for that theology that shall be the same for the rich and the poor, for the banker and the laborer, he becomes blinded by the glare of the one and the gloom of the other. It is so easy to see that the rich need the gospel. It is so easy to see that one is especially ordained to light work and heavy pay, that the force of the temptation is not seen until the victim has no longer the power to resist, and he becomes an unprofitable servant living in his own darkness.

The present search for the new theology is more far-reaching than we shall ever know until the philosophical historian can look back upon this age and note the undercurrents that led to the great results. The study of every consecrated minister today is a wilderness of prayerful conflict. In the so-called liberal church, there is moving that spirit that will no longer tolerate the hollowness of mere intellectuality. The temptation to appear brainy and to lead the community as the intellectual force is losing its power in the face of the need of genuine spiritual culture. The

hunger and thirst after righteousness is leading men to accept the leadership of the Christ spirit. There is also a strong spirit among the so-called conservative churches. So many people are reading Charles Sheldon's widely circulated book, and are finding in it a spirit in accord with their own, that even the clergy are beginning to preach less about "believe" and more about "do." Everywhere there is a kindlier and more sympathetic love towards all. Less and less fiercely do the flames burn for the outcast stranger, but with greater intensity do they burn for the sleek, selfish pharisaical pew-holder. One man says, "You must not scrape the butter off your bread before it gets to your mouth." Some ministers are so fond of butter that their people get little else than dry spiritual bread. But these are coming to represent the smaller class. The true men are coming to the front, and are leading the others. All may not emphasize the same thing, but none feel that they possess the whole truth. Some having gifts differing from others gladly aid in making the grand edifice. Each one coming from his wilderness of search and conflict brings something of value. Each victor aids in the great mission of the world's salvation. To those who do the work nobly, the world may give the crown of thorns, but the inspiration of their lives will bring about the great pentecosts. Are we who are gathered here victors? Then let us beware of the prayer of the Pharisee. Realizing the struggle, knowing the responsibilities, and sympathizing with those who are not so fortunate; we should say, "I thank God that I have not been tempted as other men are." These struggles, these searches, these temptations, are part of the great transition movement of the present time. But all are being touched by the broad religious spirit, which we term the new theology, through the aid of which, the church is to be more effective and the world is to be better.

Here then is the struggle or the search. Shall the man stand so filled with the Christ spirit that he will be conqueror? Shall he face the bread temptation and be able to devote his life to a noble work for a small compensation? Shall he be able to resist the claim of the temple, the popular religious force, and come out for the new world-saving theology? Shall he successfully combat the deadening, benumbing influence of plutocracy in the pew and stand for the truths of the higher sociology, preaching the gospel to the "common people" in the spirit of the Master?

The struggle is on. It is for the theology which Jesus taught. A theology that will warm the heart of the liberal and broaden the mind of the conservative. We are in the midst of the battle. The salvation of the world, the building of manhood, is to be accelerated or impeded as we decide for or against the true Christ, the Christ of service, of human love, of sacrifice, of crucifixion, but the Christ of ultimate and eternal victory.

The Chairman: We will now hear from the Rev. Granville Ross Pike, of the Presbyterian Church, on "The Impact Upon Life of the New Theology." Brother Pike, please come forward.

THE IMPACT UPON LIFE OF THE NEW THEOLOGY.

(By Rev. Granville Ross Pike, Chicago.)

Mr. Chairman, and Delegates, Members of the Congress, Friends:—Dr. Johnson once lamented to the Rev. Mr. Maxwell, temporarily his biographer, that serious conversation was banished from the society of men, "and yet," he said, "great advantages might be derived from it, for all acknowledge what hardly anybody practices, the obligations we are under of making the concerns of eternity, the governing principles of our lives." We can readily understand how the earnest, intense soul of Dr. Johnson would find a certain frivolity and shallowness, a certain divorce in the life about him from those eternal concerns which all thoughtful men must recognize as fundamental in temporal affairs. The reason is not far to seek. The theology of that day was not in touch with its life. The problem has long been to find a theology that did touch vitally upon daily life.

At the first, however, it was not so. Every one of you, from your reading of the beginnings of national history and the dawnings of thought upon these subjects, man's first glimpse into that wide field that lies beyond the ken of mortal vision, knows how in those early days it is the supernatural that lays a firm, constraining hand upon daily life, and the whole of the nascent civilization is held, in its every act and thought, in the relentless grip of that crude theology, which yet is the only theology there possible. Christianity itself began in the same vital way. The life of Christ was a protest against separation between thought on religious things and religious living. The early preachers—the apostles and those who succeeded them—proclaimed, not so much the precepts as the life of Jesus. We recognize in the gospels and in the epistles that his life was the true embodiment of the message of Jesus and that we are saved by the revelation which he made of the vital touch between the soul and God. "This is eternal life, that they might know Thee the only true God." "As many as received him, to them gave he power to become the sons of God." That is the essential revelation of Jesus.

But when the witnesses were dead, when the records had been written, then began the "good and necessary inferences" therefrom, and tradition laid its paralyzing hand upon the throbbing pulse of religious life, and dogma and doctrine took the central place in religious thought and the life of the church. The result was that before long creed was the essential thing. Says the old symbol, the Athanasian, "Whosoever wishes to be saved, it is necessary, first of all, that he hold the catholic faith." That conception of salvation as depending upon an intellectual process has continued to a greater or less degree down through the centuries. One of the most honored men in the Presbyterian Church, the head of one of its most important institutions, the Rev. Francis L. Patton, D. D., LL. D., has said, within half a dozen years, that as between dogma and life, if we must choose between the two, he would say, give me dogma, rather than life, as the basis of a religious system. Now, that, of course, is a survival. Some would even say that it was the utterance of a fossil; but the truth is that we have all been, as a body, very slow in growing out of that early, mediaeval misconception.

Since the beginnings of those great movements that have transformed our views of the world, and of life, we have learned to readjust our scale of values—learned to recognize where the impact really falls, of responsibility and of requirement in religious things. We have learned, too, to go back of the intellectual process to the inner life that gives it character and form. This has come about by the great discovery, which has been progressively made, that the whole process of which we are a part, is itself a living process, that it is not a dead world that we dissect in our laboratories and analyze in our study of science; it is a living world. It is a vivisection, not a dissection, that the scientist is carrying on. We are learning that the God who "spake and it was done, who commanded, and it stood fast," is still speaking, is still doing, is still commanding, and it is still standing fast.

The recognition that God is a present working force, that His method of accomplishing His purposes is a progressive process, a vital movement, is transforming all our conceptions of the relations of men to these great realities. Consequently, we find the great shadows, that have hung like portentous thunder-

clouds over both ends of man's racial life, gradually thinning and being dissipated. As the Lord shone upon the clouds of Israel's sins and it was scattered, so the light of a truer revelation is shining upon these great mist-banks and they are being dissolved away. At the further end of life lay two fearful shadows blending into one—the shadow of a resurrection of the bodies of all the dead, and a final judgment of all souls. Over the beginning of human life has hung the even darker shadow of a universal fall, the spectacle of man, created perfect, upright, in the image of his Maker, plunging by his own act into hopeless disobedience and sin, dragging the entire race after him; "whence came death into the world, and all our woe." Now we are learning that God is continuously creating, continuously working out his purpose. What we formerly called events, in our lack of understanding the divine method as the discoveries of science unfold it to us, these we have seen to be processes, and life processes at that. We have discovered the doctrine of the fall to be simply the interpretation of those who were unable otherwise to account for the universal fact of a sinful tendency and practice. We have learned that the idea of a resurrection of the body is the crude statement of those who could not understand how the hope of immortality could be realized otherwise; and we are learning that the expected event of a Judgment Day is simply the expression of the ethical sense of humanity that something was needed, some great crisis, that should right the wrong and readjust the balance which clearly is here not held even between man and man.

Thus these two great processes of life, one at the beginning, the other at the end of the human career, have over-arched the whole heaven. Now, however, we are undermining them; we are recognizing them to be life processes, and consequently these great realities lay upon the individual life a grip that makes itself felt in every activity and in all the thoughts of men. If we cannot lay the blame for our evil tendencies upon our unhappy first progenitor, then who is responsible for my sin, and who for yours? At once there is the stern grasp of personal accountability laid upon the individual conscience. If the judgment is not simply a scenic adjustment and formal assignment of man's final position; if the words of Christ are literally true, that now is the "krisis," the judgment of this world, making every day a judgment day—then you see at once how imperative is the ethical mandate of this conception of a present judge—yourself the accuser, the witness, and the court of award in which your guilt is tested.

All these things, however, are, in a sort, external. They lie, in a degree, outside the inner circle in which the new theology moves. They are part of it, but are the circumference of the sphere, rather than its centre. The real significance of the new theology in its impact upon individual life, is that it brings the great experiences, the great possibilities, the great responsibilities of all the ages, of all the races, of all men, into the personal reach and capacity of each individual. We heard last night an admirable statement of the shifting of the centre of authority from without to within; that we look no longer to a written record as the signed will and testament of a distant God to his earthly creatures, but we look within, to find what that same Creator is writing today in the Sinai of the individual conscience, and upon the fleshy tablets of the individual heart; and, more than that, we find in this record, not the history of a revelation, but the utterance of an experience that is common; it can speak to me, or to you, only so far as your language and your experiences are common with those there recorded.

The Bible is not an external authority, not a revelation given to exceptional men in an exceptional age; it is the record of life, the outflow of personal experiences of the soul through its communion with God; and therein lie the great possibilities, the great hopes of humanity. The raptures of Isaiah, the ecstacies of John, the profound insight and convictions of Paul are yours as rapidly as you grow, as they grew, through communion with God into the same experience of his fellowship. He is waiting to speak the same word to you today that he spake to the prophets, and apostles, and martyrs of old. That is one of the vital touches of the new theology upon personal life.

And then the great central thought—for it will be impossible, of course, in the brief moments at disposal here, to pass them all in review—take the great central reality, that to which we come, each of us, with greatest reverence, which we touch most hesitatingly of all, the relation of the revelation of God in human flesh, to you and to me—the meaning to us, today, of the incarnation of God. The old theology gave us a noble conception of God in that respect; it set before us an ideal of a manifestation of God in the flesh, so beautiful, so complete, so perfect, that scarcely any man has had the hardihood to believe that he could imagine an improvement upon it. The difficulty with that conception has been in its failure to be actively and universally effective. It is still in a measure effective; there is one great effective principle in the old conception still; but its failure to have full power and influence and moulding effect upon the whole human life, lies in the fact that we have considered it as an exceptional manifestation of God, peculiar, unique, impossible of reproduction or multiplication.

Perhaps the most vital of all the principles of the new theology, the one which touches the human soul as none other, the one which probably gathers into its comprehensive embrace more of the fundamental, basic principles than any other, is the strong persuasion—the testimony of Jesus, the testimony of Paul, the testimony of the human heart everywhere—that comes with unbiased thought, comes with pure sincere desire to know the truth, that what God gave in Jesus of Nazareth was given for mankind and to mankind. God waits only for souls capable of containing himself in the measure that Jesus contained him, to reveal himself with equal fullness in other men.

This one thing, if there were nothing else—this one thing that lays upon the individual heart the responsibilities of its spiritual growth, that lays upon the personal spirit the measure of its attainment in God-likeness, that lays upon you, and me, in our weak human flesh, that great burden of conscious indwelling of the Most High, that bore down that royal soul and drove him, as we have heard this morning, into the wilderness for self-communion to take counsel with himself, How shall I best administer this great trust?—if this be not a definite, a vital, a clear, a compelling conception of religion, I know not where to seek it, nor how to recognize it if found.

Side by side with this, go all those great truths and kindred realities that group and cluster about it. If God is living, manifesting himself in us, then the word of his revelation is not closed; it is a living word unto us still; it is not a life to which we shall look backward, not an historic inspiration, but an inspiriting, an inbreathing of the divine into each one of us. Just to the measure of our ability to receive this inspiration of heaven is its response to the aspiration of the human; and therefore just to the measure of our seeking, of our willingness, of our receptivity, of our capacity, God gives himself to us. In the same way, through all the circle (my time is already exhausted—I will not detain you), but through all the

great circle of truth this same vitalizing, ennobling, stimulating principle runs, that it is a living God manifesting himself in us, his living children. He is writing his will in the ascending sensitiveness and expansiveness of the human conscience and the human spirit.

He is laying hold upon humanity and compelling men, by the persistent impact of these great personal relationships, to feel themselves administrators of the divine justice, revelators of the divine, inspiring embodiments of the Paternal hunger for the welfare of all his children, and thus to become co-workers with him in his great task of bringing humanity up, until humanity, the individualized manifestation of God himself, shall reach that sublime goal which it is the glory of one of the great confessions of an earlier day to have written over its portal, "The chief end of man is to glorify God and enjoy him forever!" That noble goal the new theology sets as distinctly before itself as ever did the old. It glorifies him in a different way, perhaps, or attains the end by a different course, but it matters not, after all—thank God, it matters not—by what avenue we approach; the coming to God is the essential thing, and those who come by the old way, and those who come by the new, alike, if once they look upon the face of the Father, their own countenances are illumined thereby, and reflect the divine likeness; so it was that under the old form as under the new, men did find God, and their lives were transformed into his likeness. For us of this day and generation, the means of glorifying God is in so living as to reflect his likeness, so living that he is wrought in us, and wrought out in our lives, until men see in us what we have all along seen in Jesus of Nazareth, a manifestation of the Father. Then shall we be able to enjoy him forever.

Books for Prisoners.

There are five hundred prisoners, men, women and boys in the Cook County Jail, kept for the most part in cells with nothing to do, with little to think of but an unfortunate past and a hopeless future. The jail has an inadequate library, which, however, is much appreciated and used. It has lately come under the efficient management of Mr. W. R. Moss, who is making a vigorous effort to increase the number of books. Perhaps some of our readers have idle books upon their shelves or elsewhere, which they would be glad to contribute to the needs of this unfortunate class. We print below a list of books much called for by the prisoners, a list which suggests that human nature is much the same in or out of jail. Books for this purpose will be promptly forwarded if sent to Miss Evelyn H. Walker, librarian of All Souls Library, 3939 Langley avenue, Chicago.

"Cell No. Thirteen," by Edwin H. Trafton.
"Handy Andy," by Samuel Lover.
"Two Fair Women," by Bertha M. Clay.
"Camille," by Dumas.
"Cleopatra," by Haggard.
"Prisoners of Hope," by Mary Johnston.
"Character and Thrift," by Smiles.
"The Christian," by Caine.
"The Greatest Thing in the World," by Drummond.
"When Knighthood Was in Flower," by Major.
"From Sea to Sea."
"Through Nature to God," by Fiske.
"Red Rock," by Weyman.
"Mr. Dooley in Peace and War."
"Kinship of Souls."
"Kings Between the Lines."
Opie Read's Works.

Also any books by Kipling, Dickens, Crockett, Cooper, Thackeray, Dumas or Conan Doyle.

The Sunday School.

A Course of Study in the Non-Biblical Jewish Writings.

NOTES FROM THE MOTHERS' NORMAL CLASS OF ALL SOULS CHURCH, CHICAGO.

Prepared by E. H. W.

XVIII.

Book of Jubilees.

MEMORY TEXT:
"*Why do ye worship things that have no life in them?*"

We may begin this lesson by getting acquainted with two words, Haggadah and Halachah. They are Hebrew words and constantly in the mouth of the modern Hebrew teacher. Let us first recall what we have said about the Pharisee, who was a very potent influence at this period. He was a pious man and progressive in a certain sense. He did not believe that Yahveh's revelations were all found in the Torah, but that the Torah was the seed out of which must grow the religious life of man and the will and law of Yahveh. In that sense the Torah in the hands of the Pharisee was somewhat like what our Bible is in the hands of the Catholic; it was the sacred scriptures plus the revelations of the saints, the martyrs and the miracles. So the Pharisees accumulated around the Torah a great mass of sense and nonsense, and this mass, in the Pharisee mind, divided itself into two parts, the Halachah and the Haggadah.

The Halachah is a rule of the priesthood, a regulation, an ecclesiastical requirement. It is what the order of the mass is in the Catholic church, the prescribed observance.

The Haggadah is the freer elaboration, the improvement, the filigree work. that has gathered around the law. Anyone could get up an Haggadah and its value depended upon his standing. Any good old rabbi might take the story of Jacob or Rachel or Rebecca and work it over into a paraphrase, always for the purpose of teaching a lesson. If he did well enough, so that the people liked it, it became a part of the Haggadoth. The Haggadah is the subsequent elaboration of the sacred text in order to make it clear. If we knew enough I suppose we should discover that the larger portion of Tennyson's "Idylls of the King" is Haggadistic. The Tennysonian version is the original Authurian story as we find it in its earlier authoritative form, with a great many Tennysonian additions. But if the old British bards had determined by law that certain features of the Authurian cycle should be fixed and sure and must be taken without discussion, then perhaps we should have an Halachah. The Pentateuch says simply, "Thou shalt keep the Sabbath day holy." Now there is a great body of detailed instruction with regard to carrying out this law; this instruction is Halachic.

The Halachah has about the relation to the Pentateuch that a statute law has to common law. The common law fixes the general principle; the statute law is supposed to fix the application of the general principle to specific cases.

The Sadducees believed in the Torah, but said all the rest was nonsense, both the Haggadah and the Halachah; the law was enough. It was the plain, hard, Puritanical attitude toward ritualism. The Puritans would not even read the Bible regularly in the church service for fear it would become a form. They would not require anything that the Episcopal church required. I imagine the Pharisee took to the chantings, the responses, the High Church ritual. Most of the Psalms were born out of the Pharisee's desire to embellish the religious life.

All this is preliminary to the book of Jubilees. We know this book was written after the book of Enoch, because the author quotes from it, and it was written before the destruction of Jerusalem, because he speaks of Jerusalem as standing; and such a revolutionary event as the entire destruction of Jerusalem, which occurred 70 A. D. under Titus, would of course have affected it. These facts fix the date between 60 B. C. and 70 A. D. We have, therefore, practically, another product of Jewish thought, feeling and life in the Jesus period. The book was unquestionably written in Hebrew, though there is no copy of the Hebrew extant; and it represents the Pharisaic spirit.

The good old man who gave us this book (I think he must have been old and had plenty of time on his hands) wrote, apparently for his own amusement and the instruction of others, a paraphrase of the whole story as we find it in Genesis and Exodus, from the creation of Adam to the time when Moses came up against Canaan, fixing the story as he liked and dividing the time according to a scale of seven. Seven days made a week; seven years made a week of years; and seven weeks of years made a jubilee, for, according to the provision of the Torah, there was to be a wiping out of slavery every forty-nine years. Everybody was to begin again; there was no use in carrying debts more than forty-nine years.

This book of Jubilee has considerable unity in it, although the scholars have had great trouble with the text. It is a continuous story. We are on familiar ground all the time, but we find a great many new facts, alleged.

The fullest text is an Ethiopic manuscript of the fourteenth or fifteenth century. A translation was published in the Jewish Quarterly Review in 1893, '94 and '95. It has since been put into a little book, uniform in size with the "Psalms of Solomon." The translation is based on the comparison of an Ethiopic and a Latin manuscript with bits of a Greek version, and, I believe, a Syriac version also. It seems to be satisfactory to the scholars. I am sure that if you had the text at hand and could read it through you would find great patches of it that the children would be greatly interested in. It is the kindergarten way of interesting children in classic stories by diluting the stories. I am not sure it is a good way.

Here we find the old Genesis stories diluted and amplified. The writer shows all the bias of uncritical piety. He was also a rigid man. All violations of the Sunday laws were to be visited with immediate death; so also were marriages with Gentiles and flirtations with pagan religions.

The Jews at this time were evidently beginning to be troubled with certain obvious immoralities of which we are frankly told in Genesis. For instance, this author helps Jacob out of the meanness of cheating his father. When the old man said to him, "Art thou really my son Esau?" Jacob answered, "I am thy son," and so the writer lets him out of a lie.

A sub-title for this book seems to obtain among the scholars. They call it "The Little Genesis," not in the sense of being short, but in that of being second to the great Genesis. The elaborations are native, quaint, and, from a literary standpoint, classic in phrase. I would rate its religious value low, but its literary and historical interest very high.

What a Docked Horse Tells.

(1.) That the owner does not care one straw for the suffering of dumb animals.

(2.) That the owner does not care one straw for the good opinion of nine-tenths of his fellow-citizens who witness the effects of his cruelty.

—*Our Dumb Animals.*

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—The friend with whom one does not have to make explanations is God-given.

MON.—Necessity is a good spur and pride is another.
TUES.—War cannot plunder Virtue.
WED.—I have learned that a quiet mind is richer than a crown.
THURS.—My grandfather often said that nothing characterized gentle-people more than dignity under misfortune.
FRI.—Flattery is a key that fits many locks.
SAT.—You ask for war, but you do not know what it is. A fool can start a conflagration, but the Sanhedrim cannot stop it. War is never done. It leaves its baleful seed for generations.

—*Thomas Nelson Page.*

Coming.

The days grow longer,
The sun grows stronger,
The plants in the windows,—how they grow!
They seem to listen,—
Their bright eyes glisten;
And what they're hearing I think I know,—
The spring that's coming,
The brown bees' humming,
The sweet warm winds of an April day.
While snows are drifting,
The scene is shifting;
The grim, old winter's not long to stay.

—*Scattered Seeds.*

Rescuing Her Baby.

A mother seal followed for eighty miles, from Anacapa Island, Cal., a sloop on which was her captured baby, moaning and howling piteously all the while. At the wharf at Santa Barbara, the captive, tied in a sack, was left on the deck. The mother continued to call, and the young one responded by tumbling overboard, sack and all. Instantly the sharp teeth of the mother tore the sack open, and, rejoicing, the seals disappeared from view.

Five Cents Worth of Travel.

We know a bright boy whose great longing is to travel. His parents have no means with which to gratify him in that respect. He occasionally earns a few pennies by selling papers and doing errands. Instead of spending the money foolishly, he carefully treasures it in a small iron box, which he calls his safe. One day, after earning five cents, he dropped them into the box, in the presence of a companion of about his own age, and exclaimed: "There goes five cents' worth of travel!"

"What do you mean?" asked the other boy. "How can you travel on five cents?"

"Five cents will carry me a mile and a half on the railroad. I want to see Niagara Falls before I die. I am nearly four hundred miles from them now, but every five cents I earn will bring them nearer, and a great many other places that are worth seeing. I know it takes money to travel, but money is money, be it ever so little. If I do not save the little, I shall never have the much."

Some boys squander every year the cost of a coveted trip to some point of interest. Let them remember that every five cents saved means a mile and a half of the journey. Small amounts carefully kept will foot up surprising results at the end of the year, and almost every doctor will testify that five cents' worth of travel is better for the health of the boy than five cents' worth of sweets.—*Edward Foster Temple.*

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The Field.

"The World is my Country; to do good is my Religion.

Foreign Notes.

A PROTESTANT CHARITY BUREAU IN PARIS.—The central information bureau for protestant charity in Paris opened to the public October 1, 1898 (organized some months earlier), has already rendered notable service to those interested in charitable work. During this first year of its existence, it has compiled over a thousand dossiers and so is able in many cases to reply by return mail to the requests for information which are addressed to it. It will be able to do this more certainly and rapidly as time goes on. It is important therefore that it should be sustained.

The director, M. Groussard, is at his office, 14 ⅔ rue de Trevise, daily from 2 o'clock to 4. Information given at the office costs 50 centimes; sent by mail, 1 franc. A single payment of 200 fr. entitles one to have 40 inquiries answered each year; 20 fr., to 40 inquiries for one year, and 10 fr. to 20 replies.—*Le Protestant.*

EXPOSITION TRACTS.—The Religious Tract Society's offer of prizes for the best tracts to be distributed to exposition visitors has called out 40 manuscripts. After mature consideration the committee awards prizes to four bearing the following titles: 1. A propos d l'Exposition; 2. Dans le Train pour l'Exposition; 3. Vive la France! 4. Le Clou de l'Exposition. The winner of the first prize (150 fr.) was found to be Rev. Marc Volfard; of the second (100 fr.), M. Eugene Reveillaud. The third prize (50 fr.) was awarded to Rev. Paul Vallotton of Lausanne, but at his request it was passed on to the author of the fourth tract, Rev. Benjamin Tournier, a missionery in Algeria. Four other manuscripts received honorable mention and may be published, if the authors consent.—La Protestant.

DISESTABLISHMENT IN SWITZERLAND.—That the question of the separation of church and state is much in the minds of the people of Geneva must be evident to every reader of *Le Signal* and there can be little doubt as to the trend of public opinion concerning it. At the recent annual meeting of the Students' Christian Society in Geneva, students, professors and ministers took part in a public discussion of this question, which was very animated. A significant feature was the absence of any defender of the state church. Theoretically all were agreed as to the necessity of separation; but there were nevertheless two clearly defined parties and lines of argument. The one, including Prof. Berthoud, considered the question primarily from the religious point of view: independence of the state is essential to the church because she ought to recognize no other authority than that of Jesus Christ. The other saw in union or in separation only a question of policy without importance from the religious point of view, properly speaking. Prof. Flournoy, an advocate of the latter view, pointed out to begin with that it is inexact to say that Jesus Christ is the supreme authority of the church; it is not the church —a meaningless word in this connection—but the individual, singly and on his own account, who has to bring himself into harmony with the Deity. The individual can be a good Christian no matter what church he frequents, hence the question whether the temporal affairs of the church shall be regulated by the state or in some other way is not at all one of religion.

Among the speakers was the Rev. Frank Thomas, who is not unknown to Christian Endeavorers, Northfield students and others in this country, having traveled not long since in different parts of the United States for the express purpose of studying the various forms of religious organization among us. He referred to the injustice of taxing any portion of the population for the support of a religion in which it did not share. Prof. Louis Wuarin—another warm friend of America, and occasional contributor to some of our periodicals—showed very clearly that the separation of church and state is a question of taxation or support; were this adjusted, separation would follow naturally.

Were all the people of a community equally religious, it would be found quite natural to attach to the governmental machine the belt that should turn the wheels of church administration. No one would think then of state interference as anti-religious. It is only when the community is divided in its religious views that separation is required, and that it becomes necessary to arrange for a just distribution of the burden of church support, and to remove the obvious absurdity of having as hierarchical chief of the clergy an anti-religious statesman. This, however, does not make separation a religious dogma, but simply a question of logic and ethics.

The demand for disestablishment develops also in some unforeseen directions. In a late issue of *Le Signal* may be found the following editorial:

"Deputy Schaefer has proposed in the Grand Council the withdrawal from the tax-lists of the amount appropriated to the support of the churches. We subscribe heartily to this demand for the domain of conscience is above the protection and maintenance of the state. Every citizen has a right to have his own religious convictions, or even not to have any. If he has them, he has, as a consequence, the duty of paying for their propagation and support.

"We should also view with pleasure, in the municipal domain, a proposition to leave the theatre to the support of those who frequent it. Statistics show that the Genevese go little to the theatre, and our stage, which costs us very dear, benefits chiefly the strangers among us, who, according to M. Poncet, prefer the light pieces. Since then it is not for the education and moralization of the people that we have a theatre, let us take it also off the tax-lists."

M. E. H.

OMAHA, NEB.—Unity Church held its annual banquet, March 15, in which, a correspondent tells us, there was displayed a surprising amount of talent as well as goodly fellowship. Below we give a program and we are permitted to print the response of Mr. Thomas Kilpatrick, which is redolent with the sunshine and the flowers of California:

The California Missions, Past and Future ..Mr. Kilpatrick
Universalists and Unitarians .....Rev. Mrs. Andrews
Church Unity .....Mrs. Lobingier
Violin Solo .....Miss Helen Millard
Unitarians and Quakers .....Mr. Stebbins
Unity Club .....Judge Foster
Joe Jefferson and Rip Van Winkle .....Maj. Buchannan
Music .....Mrs. Davis
The Liberal Church .....Mrs. White
The Sunday School .....Miss Waterman
The Same from a Pupil's Point of View...Mr. Ralph Badger
Solo .....Mrs. Coe
The Woman's Alliance .....Mrs. Sackett
Unity Guild .....Mr. McLean
The Country Member .....Mr. Whitmore
"America" ..... All Voices

California Missions Old and New.

Many of you will recall the California building at the World's Fair in Chicago. It was modeled after the early Adobe Missions on the Pacific coast; and so the building was in itself, without its contents, a pleasing exhibit of the early history of California.

To such of you as have visited the Pacific coast, the sight of the building was a great pleasure, and recalled the sunshine, the soft air and the green fields of California. These Spanish missions were founded by Father Junipero Serra, between 1769 and the end of the 18th century. They are now the most interesting historical features of the western country; and whether they be in ruins, as at San Diego or in comparatively good repair, as at Santa Barbara, they are visited by thousands of tourists each year. To hear from the venerable father or brother the history of these early missions, and how a handful of Spanish missionaries kept at bay the hordes of wild Indians, and how they afterwards taught these same Indians the ways of peace and civilization and industry, is always an interesting story. The simple buildings with their thick walls for protection and durability, and the rude and simple pictures of the early saints of New Testament times, add much to the interest of the traveler, are attractive to strangers, and of special interest to thoughtful people who are familiar with our country's struggle elsewhere with the Indian. As one visits these missions he cannot but increase his reverence for religion, and his respect for the Mother Church, as he pictures to himself the endurance, courage and sacrifice of these pioneers, who established missions in the wilderness amongst hostile savages.

The writer of the Book of Hebrews when speaking of the

"leaders of Israel" says: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

If this is all true of Samson, of Jeptha, of David, also, and of Samuel and the prophets, what shall we say of Father Junipero Serra and his band of noble followers?

Nearly all of these things seem to have been done by those early fathers, and certainly their strength and their courage came from their faith and their sincerity. Their very gentleness seems to have over-awed the savage instincts of the Indian; and no more beautiful story of faith and works can be the heritage of any people. It is indeed what the story of our pilgrim fathers is to the eastern section of our extended country. One of inspiration, enthusiasm and encouragement. For myself I am glad to find anything to increase our regard and reverence for the good things in the mother church. Things which we inherit often in another form, more suitable for our own times. The silent influence of the early missions is being beautifully preserved in the architecture on the Pacific slope. When you build a beautiful house in Pasadena, Redlands or in San Diego it is not a Colonial house as we have in the East, but is modeled after the early missions. The great Leland Stanford University, with its enormous range of buildings is all constructed in the mission style, and will perpetuate that form of architecture for at least a thousand years, and will dimly recall the love and self-sacrifice of the early pioneers. The mission at San Diego is almost a complete ruin, but around it are now buildings for the deaf and dumb. The same spirit of religion, but in a different form. At San Gabriel the old mission is in comparatively good condition, and the building is still used for services. At Santa Barbara the mission house has been kept in good order and has recently been restored and is used as an old folks' home for "brothers and fathers" from all over the country to the extent of some 25 persons. I will long remember my pleasant visit and my interview with one of the fathers from Cleveland, Ohio. At Monterey the old mission is also in comparatively good order and services are held there constantly; and in the old church may be seen all the rich vestments brought over from Spain by Father Junipero in 1769. They are wonderfully rich and in good repair, and their beauty and grandeur may have had some influence in overawing the Indians. At Monterey a cross marks the place where the first mass was celebrated, and on the adjoining hill in an open space there is a monument to mark the grave of Father Junipero, and how appropriate it seems to me that he should be buried in this simple fashion in the midst of where his best work was accomplished. Tennyson, in speaking of his friend Hallam, says:

> " 'Tis well; 'tis something; we may stand
> Where he in English earth is laid,
> And from his ashes may be made
> The violet of his native land."

The lines are beautiful and the sentiment is a pretty one, but when one falls on the field of duty, away from home, I can think of no more appropriate place for his grave and a monument to mark his valor than in the place where duty called him to sacrifice his life.

The Mexican government had confiscated the property of the Franciscan missions, and about the time when the United States came into possession of the territory the Catholic Spanish missions were at their lowest ebb. Then came the discovery of gold in the territory and the influx of all creation, headed by the Celt and Anglo-Saxon. California was for some years but little more than a mining camp and religion was more of a tradition than a reality.

Early in 1860 a new missionary reached the Pacific coast. He came to preach peace and good will to men from the standpoint of a liberal New England Unitarianism. He had scarcely founded his mission of peace when he found it necessary to proclaim the existence of war, and urge the people in the name of patriotism to do their duty. The Civil War had broken out, armies were being mustered and marshalled against each other in civil conflict; and it was a great and serious question for the government as to what side would be espoused by California. At that time Thomas Starr King came to the rescue, and by his strong patriotic logic and his eloquence he turned the tide of disunion and saved California for the old flag. This was in itself an introduction for his new liberal gospel which he could not have attained in any other way, and consequently California, grateful for her delivery, offers today a hospitable home to the liberal faith. Whether it be known, either as "Unitarian" or "Universalist."

When one is traveling rapidly over a new country, as I have been recently in California, it is not very conducive to church-going, but I was glad to find at Los Angeles what I was told was a prosperous Unitarian Church. In addition to that Rev. Mr. Thompson was preaching an advanced liberal gospel in an auditorium to an immense audience—by far the largest congregation in the city. At Pasadena I attended services in the Universalist Church, where Unitarians and Universalists have joined together. At Santa Barbara, opposite my hotel, I found a beautiful stone church—new and complete. Something made me suspect that it was a liberal church—perhaps because it was built near the hotel to catch the New England tourist. My surmises were correct, and so I made the acquaintance of the minister. I hastened to assure him that I was not in the profession myself, and when he felt satisfied that I was not wanting the church for the furtherance of some new doctrine, I found him cordial and agreeable. If I mistake not there are now at least two Unitarian churches in San Francisco. There is also one at Oakland, which is at present occupied by the Rev. B. Fay Mills, the former evangelist, who was at one time so well known in Omaha. At Berkeley I was reminded of the familiar line, "Westward the star of Empire takes its way," and soon learned to my delight that the pretty town of Berkeley, where is situated the California University, was called after the Good Bishop—a pleasant compliment, indeed, to his memory. Here I found a most unique little church of the liberal faith—a church nowhere else to be matched—odd and cozy and comfortable, and withal a thing of beauty. Here we found as minister for the present our dear friend Mr. Frederick L. Hosmer—a gentleman whose presence is familiar to many of you in this church. He may be known to others of you as the compiler of our little hymn book and the collection is greatly enriched by a number of his own hymns.

These churches which I have mentioned, and some others which I did not see, may be called the "new missions," and we may be sure that they were not founded and are not maintained today without much of the faith and courage which prompted and sustained the New England pilgrims and the early Spanish missionaries. If the trend of religious thought continues in the same channel in which it has run during the latter half of the nineteenth century one wonders what will be the end of it all. Will religion cease to exist? or will it empty itself and become exhausted in some Pacific ocean "of peace and good will to men?" I am not sure but what the church and its outward worship may be greatly modified and possibly pass away almost altogether as has passed the work and the worship of the Spanish missions. If such a thing were possible I am by no means afraid of the result even then, for I am satisfied that even then the spirit and influence of Father Junipero and Thomas Starr King would still remain to strengthen faith and encourage work. They were one in faith, though in different forms, and one in purpose; and in speaking of their influence we may properly apply to them the lines of Hosmer:

> "And still the beauty of that life
> Shines star-like on our way,
> And breathes its calm amid the strife
> And burden of today."

THOMAS KILPATRICK.

TRANS-ATLANTIC TRAVELERS.

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The bureau of attendants for trans-Atlantic travelers established in Jersey City and New York City twenty years ago by the Pennsylvania System, has proven a great convenience to persons making European trips and to tourists arriving in America at that port. It will be particularly convenient for visitors to the Paris Exposition because the departure docks of most of the Atlantic Steamship Lines are convenient to the new Jersey City Passenger Station of the Pennsylvania Railroad Company.

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These agents will provide cabs operated by the Pennsylvania System and aid passengers with their baggage. They are fully posted on matters pertaining to steamships leaving New York, and arrangements can be made through them for procuring steamship tickets in advance.

They also meet incoming steamships to aid travelers in shaping details for continuing journeys from New York over the Pennsylvania Lines by furnishing tickets, arranging for the transfer of baggage from steamship docks after it has been passed by customs inspectors, and having the same checked through to destination. They will reserve sleeping car accommodations and relieve persons of the foregoing details, making themselves useful as attendants and guides free of charge.

Further information on the subject may be obtained by addressing H. R. Dering, Ass't General Passenger Agent, No. 248 South Clark St., Chicago.

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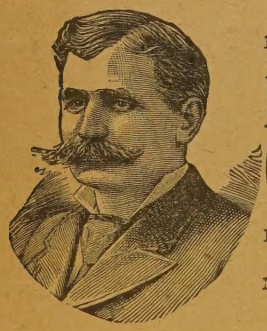

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